1: Jenness--230 (1913-16) 1922 Copper Eskimo
116, 811

"Another sign of intellectual inertia is their inability to pursue a logical train of thought. For example, a native will never tell a story straightforwardly from beginning to end. He starts in the middle, returns on himself to explain some allusion, and wanders backwards and forwards in this manner until he has completed all he has to tell. He is easily diverted into another channel or another subject. Direct questions, unless they are simple requests for an enlargement on some remark he has just made, almost invariably confuse him, and he becomes incoherent or silent. This explains to some extent the amazing variations in the accounts that different natives give of the same event or story where the words are not stereotyped into fixed formulae."

2: Stefansson--255 (1908-12) 1914 Copper Eskimo
825, 811, 117

"July 8. Eskimo Habits of Mind. When we first saw robin redbreasts the other day all three agreed they were kĭyĭrk (the name for blue-jay) and fond of meat. When T. and I found first nest he said he now saw they were not kĭyĭrk, as the eggs were different, but he is now evidently back to his former view, for he agrees that he and B. yesterday had found a kĭyĭrk nest with three eggs. On reasoning the matter over P. concluded they might be kayŏtak, e.g. they were not kĭyĭrk. From this B. violently dissented, saying kayŏtak is not found here. The mental trait illustrated is the same with both, however. Each identifies the bird positively with a bird they knew before, though (I do not know kayŏtak) the difference between robins and jays is great. This trait was noted in reference to snow geese, sulupaurak (arctic trout?) and aklaks (land bears). One must bear this trait in mind in reasoning about Eskimo prehistoric migrations on the basis of animal names, a source from which I now expect less light than I did before I understood their laxness in differentiations. (Cf. also the Noatak-Killirk, et. al, belief, that doe never fawn two years in succession). Last winter we repeatedly killed a solitary doe and fawn, when the doe carried an embryo, also often a fawn broke from a band and returned to look for its dead mother who had embryo. This last fact Kunaluk admitted was very strange in view of the known fact that if a doe had embryo that proved she had not fawned the past year, therefore fawn's return probably accidental. When single doe and fawn together, he called that accident, too, as any two deer might be found together, that the doe had milk in her udder did not

seem strange to him, perhaps because Eskimo women give milk five to seven years after bearing a child."

2: Stefansson--255-256 (1908-12) 1914 Copper Eskimo
262, 811, 117

"Typically an Eskimo is very diffident in advancing an opinion based on his own observation, but rock-firm in adherence [256] to views he gets from others 'for people would not keep saying it if it were not so.' The fact that many Eskimo here have names of white men (Nĕrk, several), etc., B. and T. refuse to regard as strange, as 'The people here, as we used to, no doubt have white men for turnnrat (familiar spirits) and name their children from them, as we used to.' When I pointed out that the name 'Nĕrk' is characteristically non-Eskimo, they said that was natural, as turnnrat who were white men naturally spoke like white men and had white men's names. I pointed out that Arrnatok had told us the Kablunak 'Nĕrk" had been averse to eating seal-oil; that too B. and T. said was natural, as many turnnrat have strong food-prejudices and B. personally knew of several turnnrat that would not eat seal oil; T. contributed that Alualuk's turnnrat would not eat seal-oil. B. added that being a white turnnrak, it would be especially natural he would not eat oil. The only thing that seems to them strange is the fact the 'Nĕrk' is said to have died. They do not know of turnnrat dying, but say that, come to think of it, it would be but natural they should die, though people naturally are not likely to become aware of this circumstance." (12)

"12. [Stefansson's comment, p. 453] The 'Nĕrk' or 'Neq' discussed here was afterwards clearly identified with Dr. Rae."